

•21. Whatever timber the ant has
gnawed, what-
ever the emmet has infested, — may it all
be welcome
to thee as *glii*^

22. Let a man, when he kindles AGM,
perform
the eeretatony with a (devout) mind ;
he kindles
him with the priests.²

X. (CHIL)

The deity is AGST, who is associated with the
MAjainrs in the last
verse; the *Rishi* is SOBEASI of the family of
HANITA; the
metre of the first four verses and the sixth is
Brikati, of the
fifth *Viradriipa*.) of the seventh, ninth, eleventh,
and thir-
teenth *saiobriJiatij* of the eighth and twelfth
kakubh, of the
tenth *Jtraslyasi*, of the fourteenth *anusktubh*.

1. ³He, in whom they offer the
sacrifices^ lias ap-
peared, — he who knows all ways ; our
praises rise to
AGOT, auspiciously born, the helper of
the *Arya*?

2. ⁵Agni, when invoked by DIYODASA,
ran along
the mother Earth as with might, towards
the gods ;
he took his place in the height of
heaven.⁶

¹ YajurYeda, 11, 74.

* Saztfa Yeda, I. 1. 1. 2. 9, with *indhe* for

* Sama Yeda, I. 1. 1. 5. 3; II. 7. L 11. 1, with
nakslanttt
for *nakshanta*.

⁴ *Ary*& here seems to mean the member of the
Aryan race as
opposed to the non-^ryan. Sayanri explains it by
uttam&varna,
a man of the highest caste.

^s Sama Yeda, I. 1. 1. 5. 7; II. 7. 1. 11. 3, with
tea

Indrah for *devdn*, &*chcJthd*, and *sarmant* for *sdnavi**

⁶ This is an obscure verse, and Sayana does not explain it at all clearly. The Sama Yeda text takes *n&* not as a negative,